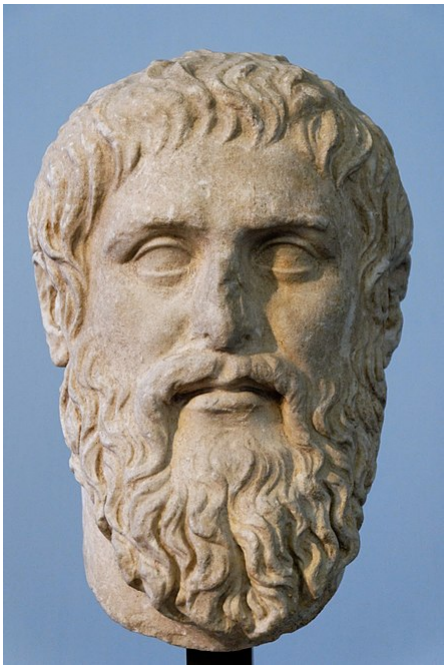
Plato

Plato (/ˈpleɪtoʊ/ *PLAY-toe*;[1] Greek: Πλάτων *Plátōn*; 428/427 or 424/423 – 348/347 BC) was an ancient Greek philosopher born in Athens during the Classical period in Ancient Greece. In Athens, Plato founded the Academy, a philosophical school where he taught the philosophical doctrines that would later become known as Platonism. Plato (or Platon) was a pen name derived,

apparently, from the nickname given to him by his wrestling coach – allegedly a reference to his physical broadness. According to Alexander of Miletus quoted by Diogenes of Sinope his actual name was **Aristocles**, son of Ariston, of the deme Collytus (Collytus being a district of Athens).[2]

Plato



Roman copy of a portrait bust c. 370 BC

Born	428/427 or 424/423 BC Athens, Greece
Died	348/347 BC (aged c. 80) Athens, Greece
Notable work	*Euthyphro* · *Apology* · *Crito* · *Phaedo* · *Meno*

	· *Protagoras* · *Gorgias* · *Symposium* · *Phaedrus* · *Parmenides* · *Theaetetus* · *Republic* · *Timaeus*
Era	Ancient Greek philosophy
School	Platonic Academy
Notable students	Aristotle
Main interests	Epistemology, Metaphysics Political philosophy
Notable ideas	Allegory of the Cave

	Cardinal virtues Form of the Good Theory of forms Divisions of the soul Platonic love Platonic solids Atlantis
Influences Pythagoras · Heraclitus · Parmenides · Socrates	
Influenced Virtually all subsequent Western philosophy	

Plato was an innovator of the written dialogue and dialectic forms in philosophy. He raised problems for what later became

all the major areas of both theoretical philosophy and practical philosophy. His most famous contribution is the Theory of forms, which has been interpreted as advancing a solution to what is now known as the problem of universals. He is also the namesake of Platonic love and the Platonic solids.

His own most decisive philosophical influences are usually thought to have been, along with Socrates, the pre-Socratics Pythagoras, Heraclitus, and Parmenides, although few of his predecessors' works remain extant and

much of what we know about these figures today derives from Plato himself.[a]

Along with his teacher, Socrates, and his student, Aristotle, Plato is a central figure in the history of philosophy.[b] Unlike the work of nearly all of his contemporaries, Plato's entire body of work is believed to have survived intact for over 2,400 years.[6] Although their popularity has fluctuated, Plato's works have consistently been read and studied.[7] Through Neoplatonism Plato also greatly influenced both Christian and Islamic philosophy (through e.g. Al-Farabi). In modern times, Alfred North Whitehead famously said: "the

safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."[8]

Biography

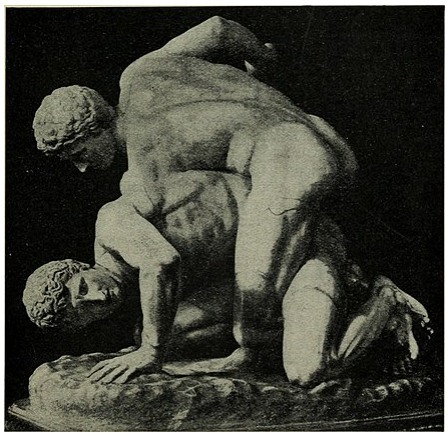
Little is known about Plato's early life and education. He belonged to an aristocratic and influential family.[9] The exact time and place of Plato's birth are unknown. Based on ancient sources, most modern scholars believe that he was born in Athens or Aegina, between 428[10] and 423 BC.[11] Plato gives little biographical information about himself in his works, but refers at various points to some of his relatives with

a great degree of precision, including his brothers, Adeimantus, and Glaucon, in the Plato's *Republic*.[12] These and other references enable us to reconstruct Plato's family tree.[13] Plato may have travelled in Italy, Sicily, Egypt, and Cyrene,[14] but at the age of forty, Plato founded a school of philosophy in Athens, the Academy, on a plot of land in the Grove of Hecademus or Academus,[15] named after Academus, an Attic hero in Greek mythology. The Academy operated until it was destroyed by Lucius Cornelius Sulla in 84 BC. Many philosophers studied at the Academy, the most prominent of these being Aristotle.[16][17] According to Diogenes

Laërtius, throughout his later life, Plato became entangled with the politics of the city of Syracuse, where he attempted to replace the tyrant Dionysius,[18] with Dionysius's brother-in-law, Dion of Syracuse, whom Plato had recruited as one of his followers, but the tyrant himself turned against Plato. Plato almost faced death, but he was sold into slavery. Anniceris, a Cyrenaic philosopher, subsequently bought Plato's freedom for twenty minas,[19] and sent him home. After Dionysius's death, according to Plato's *Seventh Letter*, Dion requested Plato return to Syracuse to tutor Dionysius II, who seemed to accept Plato's teachings, but

eventually became suspicious of their motives, expelling Dion and holding Plato against his will. Eventually Plato left Syracuse and Dion would return to overthrow Dionysius and rule Syracuse, before being usurped by Calippus, a fellow disciple of Plato. A variety of sources have given accounts of Plato's death. One story, based on a mutilated manuscript,[20] suggests Plato died in his bed, whilst a young Thracian girl played the flute to him.[21] Another tradition suggests Plato died at a wedding feast. The account is based on Diogenes Laërtius's reference to an account by Hermippus, a third-century

Alexandrian.[22] According to Tertullian, Plato simply died in his sleep.[22]



Plato was a wrestler.

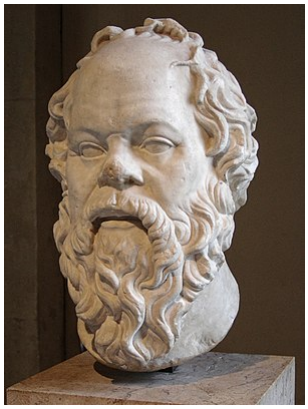
Name

The fact that the philosopher in his maturity called himself *Platon* is indisputable, but the origin of this name remains mysterious. *Platon* is a nickname from the adjective *platýs* (πλατύς (https://

www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=platu/s)) 'broad'. Although *Platon* was a fairly common name (31 instances are known from Athens alone),[23] the name does not occur in Plato's known family line.[24] The sources of Diogenes Laërtius account for this by claiming that his wrestling coach, Ariston of Argos, dubbed him "broad" on account of his chest and shoulders, or that Plato derived his name from the breadth of his eloquence, or his wide forehead.[25][26] While recalling a moral lesson about frugal living Seneca mentions the meaning of Plato's name: "His very name was given him because of his broad chest."[27]

According to Diogenes Laërtius,[28] his birth name was supposedly **Aristocles** (Ἀριστοκλῆς), meaning 'best reputation'.[c], however modern scholars are divided on the reliability of this claim.[29][24]

Influences



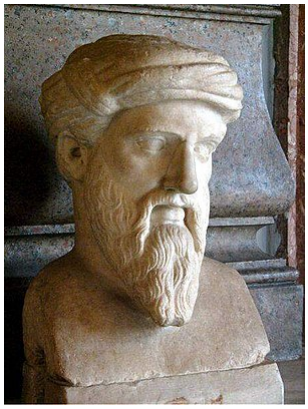
Plato was one of the devoted young followers of Socrates.

Socrates

Plato never speaks in his own voice in his dialogues; every dialogue except the *Laws* features Socrates, although many dialogues, including the *Timaeus* and *Statesman*, feature him speaking only rarely. Leo Strauss notes that Socrates' reputation for irony casts doubt on whether Plato's Socrates is expressing sincere beliefs.[30] Xenophon's *Memorabilia* and Aristophanes's *The Clouds* seem to present a somewhat different portrait of Socrates from the one Plato paints. Aristotle attributes a different doctrine with respect to Forms to Plato and

Socrates.[31] Aristotle suggests that Socrates' idea of forms can be discovered through investigation of the natural world, unlike Plato's Forms that exist beyond and outside the ordinary range of human understanding.[32] The Socratic problem concerns how to reconcile these various accounts. The precise relationship between Plato and Socrates remains an area of contention among scholars.[33]

Pythagoreanism



The mathematical and mystical teachings of the followers of Pythagoras exerted a strong influence on Plato.

Although Socrates influenced Plato directly, the influence of Pythagoras, or in a broader sense, the Pythagoreans, such as Archytas also appears to have been significant. Aristotle and Cicero both claimed that the philosophy of Plato closely followed the teachings of the

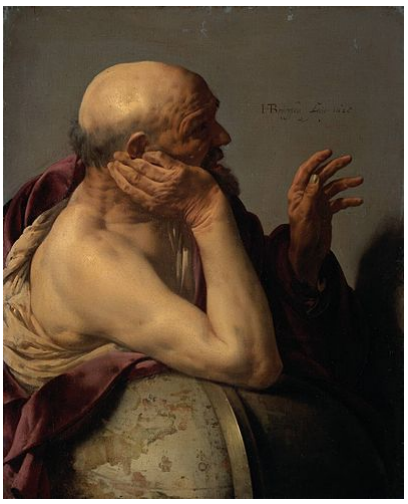
Pythagoreans.[34][35] According to R. M. Hare, this influence consists of three points:

1. The platonic Republic might be related to the idea of "a tightly organized community of like-minded thinkers", like the one established by Pythagoras in Croton.
2. The idea that mathematics and, generally speaking, abstract thinking is a secure basis for philosophical thinking as well as "for substantial theses in science and morals".
3. They shared a "mystical approach to the soul and its place in the material

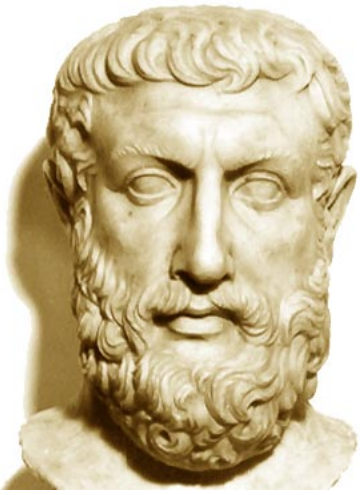
world".[36][37]

Pythagoras held that all things are number, and the cosmos comes from numerical principles. He introduced the concept of form as distinct from matter, and that the physical world is an imitation of an eternal mathematical world. These ideas were very influential on Heraclitus, Parmenides and Plato.[38][39]

Heraclitus and Parmenides



Heraclitus (1628) by Hendrick ter Brugghen. Heraclitus saw a world in flux, with everything always in conflict, constantly changing.



Bust of Parmenides from Velia. Parmenides saw the world as eternal and unchanging, that all change was an illusion.

The two philosophers Heraclitus and Parmenides, influenced by earlier pre-Socratic Greek philosophers such as Pythagoras and Xenophanes,[40] departed from mythological explanations for the universe and began the metaphysical tradition that strongly influenced Plato and continues today.[39] Heraclitus viewed all

things as continuously changing, that one cannot "step into the same river twice" due to the ever-changing waters flowing through it, and all things exist as a contraposition of opposites. According to Diogenes Laërtius, Plato received these ideas through Heraclitus' disciple Cratylus.[41] Parmenides adopted an altogether contrary vision, arguing for the idea of a changeless, eternal universe and the view that change is an illusion.[39] Plato's most self-critical dialogue is the *Parmenides*, which features Parmenides and his student Zeno, which criticizes Plato's own metaphysical theories. Plato's *Sophist* dialogue includes an Eleatic

stranger. These ideas about change and permanence, or becoming and Being, influenced Plato in formulating his theory of Forms.[41]

Philosophy

In Plato's dialogues, Socrates and his company of disputants had something to say on many subjects, including several aspects of metaphysics. These include religion and science, human nature, love, and sexuality. More than one dialogue contrasts perception and reality, nature and custom, and body and soul. Francis Cornford identified the "twin pillars of Platonism" as the theory of Forms, on the

one hand, and, on the other hand, the doctrine of immortality of the soul.[42]

The Forms

In the dialogues Socrates regularly asks for the meaning of a general term (e. g. justice, truth, beauty), and criticizes those who instead give him particular examples, rather than the quality shared by all examples. "Platonism" and its theory of Forms (also known as 'theory of Ideas;) denies the reality of the material world, considering it only an image or copy of the real world. According to this theory of Forms, there are these two kinds of things:

the apparent world of material objects grasped by the senses, which constantly changes, and an unchanging and unseen world of Forms, grasped by reason (λογική). Plato's Forms represent types of things, as well as properties, patterns, and relations, to which we refer as objects. Just as individual tables, chairs, and cars refer to objects in this world, 'tableness', 'chairness', and 'carness', as well as e. g. justice, truth, and beauty refer to objects in another world. One of Plato's most cited examples for the Forms were the truths of geometry, such as the Pythagorean theorem. The theory of Forms is first introduced in the *Phaedo* dialogue (also

known as *On the Soul*), wherein Socrates disputes the pluralism of Anaxagoras, then the most popular response to Heraclitus and Parmenides.

The soul

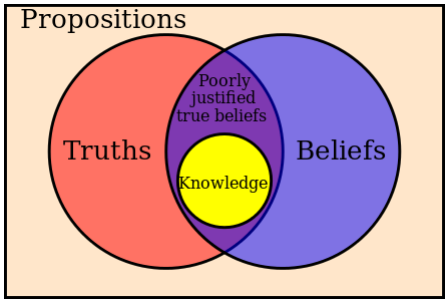
For Plato, as was characteristic of ancient Greek philosophy, the soul was that which gave life.[43] Plato advocates a belief in the immortality of the soul, and several dialogues end with long speeches imagining the afterlife. In the *Timaeus*, Socrates locates the parts of the soul within the human body: Reason is located in the head, spirit in the top third of the

torso, and the appetite in the middle third of the torso, down to the navel.[44][45]

Furthermore, Plato evinces a belief in the theory of reincarnation in multiple dialogues (such as the *Phaedo* and *Timaeus*). Scholars debate whether he intends the theory to be literally true, however.[46] He uses this idea of reincarnation to introduce the concept that knowledge is a matter of recollection of things acquainted with before one is born, and not of observation or study.[47] Keeping with the theme of admitting his own ignorance, Socrates regularly complains of his forgetfulness. In the

Meno, Socrates uses a geometrical example to expound Plato's view that knowledge in this latter sense is acquired by recollection. Socrates elicits a fact concerning a geometrical construction from a slave boy, who could not have otherwise known the fact (due to the slave boy's lack of education). The knowledge must be of, Socrates concludes, an eternal, non-perceptible Form.

Epistemology



A Venn diagram illustrating the classical theory of knowledge

Plato also discusses several aspects of epistemology. In several dialogues, Socrates inverts the common man's intuition about what is knowable and what is real. Reality is unavailable to those who use their senses. Socrates says that he who sees with his eyes is blind. While most people take the objects of their

senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real. In the *Theaetetus*, he says such people are *eu amousoi* (εὖ ἄμουσοι), an expression that means literally, "happily without the muses".[48] In other words, such people are willingly ignorant, living without divine inspiration and access to higher insights about reality. Many have interpreted Plato as stating – even having been the first to write – that knowledge is justified true belief, an influential view that informed future developments in epistemology.[49] Plato also identified problems with the *justified*

true belief definition in the *Theaetetus*, concluding that justification (or an "account") would require knowledge of *difference*, meaning that the definition of knowledge is circular.[50][51]

In the *Sophist*, *Statesman*, *Republic*, *Timaeus*, and the *Parmenides*, Plato associates knowledge with the apprehension of unchanging Forms and their relationships to one another (which he calls "expertise" in dialectic), including through the processes of *collection* and *division*.[52] More explicitly, Plato himself argues in the *Timaeus* that knowledge is always proportionate to the realm from

which it is gained. In other words, if one derives one's account of something experientially, because the world of sense is in flux, the views therein attained will be mere opinions. Meanwhile, opinions are characterized by a lack of necessity and stability. On the other hand, if one derives one's account of something by way of the non-sensible Forms, because these Forms are unchanging, so too is the account derived from them. That apprehension of Forms is required for knowledge may be taken to cohere with Plato's theory in the *Theaetetus* and *Meno*.[53] Indeed, the apprehension of Forms may be at the base of the account required for justification, in

that it offers foundational knowledge which itself needs no account, thereby avoiding an infinite regression.[54]

What is justice?

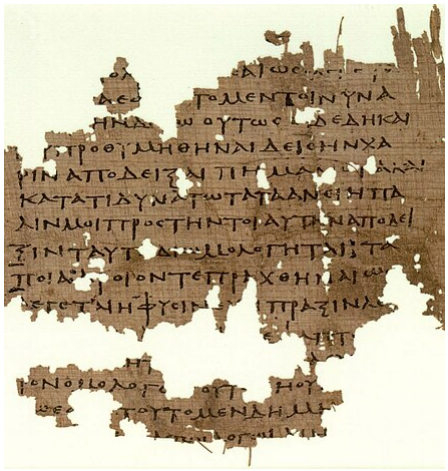
Ethics

Several dialogues discuss ethics including virtue and vice, pleasure and pain, crime and punishment, and justice and medicine.

Socrates presents the famous Euthyphro dilemma in the dialogue of the same name: "Is the pious (τὸ ὅσιον) loved by the gods because it is pious, or is it pious because it is loved by the gods?" (10a) In the *Protagoras* dialogue it is argued through Socrates that virtue is innate and cannot be learned, that no one does bad on purpose, and to know what is good results in doing what is good; that knowledge is virtue. In the *Republic*, Plato poses the question, "What is justice?" and by examining both individual justice and the justice that informs societies, Plato is able not only to inform metaphysics, but also ethics and politics with the question:

"What is the basis of moral and social obligation?" Plato's well-known answer rests upon the fundamental responsibility to seek wisdom, wisdom which leads to an understanding of the Form of the Good. Plato views "The Good" as the supreme Form, somehow existing even "beyond being". In this manner, justice is obtained when knowledge of how to fulfill one's moral and political function in society is put into practice.[55]

Politics



Oxyrhynchus Papyri, *with fragment of Plato's Republic*

The dialogues also discuss politics. Some of Plato's most famous doctrines are contained in the *Republic* as well as in the *Laws* and the *Statesman*. Because these opinions are not spoken directly by Plato and vary between dialogues, they cannot

be straightforwardly assumed as representing Plato's own views.

Socrates asserts that societies have a tripartite class structure corresponding to the appetite/spirit/reason structure of the individual soul. The appetite/spirit/reason are analogous to the castes of society.[56]

- *Productive* (Workers) – the labourers, carpenters, plumbers, masons, merchants, farmers, ranchers, etc. These correspond to the "appetite" part of the soul.
- *Protective* (Warriors or Guardians) – those who are adventurous, strong and

brave; in the armed forces. These correspond to the "spirit" part of the soul.

- *Governing* (Rulers or Philosopher Kings) – those who are intelligent, rational, self-controlled, in love with wisdom, well suited to make decisions for the community. These correspond to the "reason" part of the soul and are very few.

According to Socrates, a state made up of different kinds of souls will, overall, decline from an aristocracy (rule by the best) to a timocracy (rule by the honourable), then to an oligarchy (rule by the few), then to a

democracy (rule by the people), and finally to tyranny (rule by one person, rule by a tyrant).[57]

Rhetoric and poetry

Several dialogues tackle questions about art, including rhetoric and rhapsody. Socrates says that poetry is inspired by the muses, and is not rational. He speaks approvingly of this, and other forms of divine madness (drunkenness, eroticism, and dreaming) in the *Phaedrus*,[58] and yet in the *Republic* wants to outlaw Homer's great poetry, and laughter as well. Scholars often view Plato's philosophy as

at odds with rhetoric due to his criticisms of rhetoric in the *Gorgias* and his ambivalence toward rhetoric expressed in the *Phaedrus*. But other contemporary researchers contest the idea that Plato despised rhetoric and instead view his dialogues as a dramatization of complex rhetorical principles.[59][60][61] Plato made abundant use of mythological narratives in his own work;[62] It is generally agreed that the main purpose for Plato in using myths was didactic.[63] He considered that only a few people were capable or interested in following a reasoned philosophical discourse, but men in general are attracted by stories and tales. Consequently, then,

he used the myth to convey the conclusions of the philosophical reasoning.[64] Notable examples include the story of Atlantis, the Myth of Er, and the Allegory of the Cave.

Works

Themes

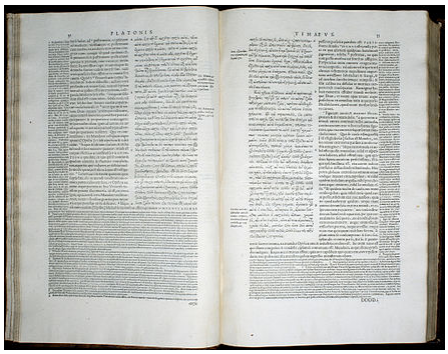
Painting of a scene from Plato's Symposium (Anselm Feuerbach, 1873)

Plato never presents himself as a participant in any of the dialogues, and with the exception of the *Apology*, there is no suggestion that he heard any of the dialogues firsthand. Some dialogues have no narrator but have a pure "dramatic" form, some dialogues are narrated by Socrates himself, who speaks in the first person. The *Symposium* is narrated by Apollodorus, a Socratic disciple, apparently to Glaucon. Apollodorus assures his listener that he is recounting the story, which took place when he himself was an infant, not from his own memory, but as remembered by Aristodemus, who told him the story years

ago. The *Theaetetus* is also a peculiar case: a dialogue in dramatic form embedded within another dialogue in dramatic form. Some scholars take this as an indication that Plato had by this date wearied of the narrated form.[65] In most of the dialogues, the primary speaker is Socrates, who employs a method of questioning which proceeds by a dialogue form called dialectic. The role of dialectic in Plato's thought is contested but there are two main interpretations: a type of reasoning and a method of intuition.[66] Simon Blackburn adopts the first, saying that Plato's dialectic is "the process of eliciting the truth by means of questions

aimed at opening out what is already implicitly known, or at exposing the contradictions and muddles of an opponent's position."[66] Karl Popper, on the other hand, claims that dialectic is the art of intuition for "visualising the divine originals, the Forms or Ideas, of unveiling the Great Mystery behind the common man's everyday world of appearances."[67]

Textual sources and history



Volume 3, pp. 32–33, of the 1578 Stephanus edition of Plato, showing a passage of Timaeus with the Latin translation and notes of Jean de Serres

During the early Renaissance, the Greek language and, along with it, Plato's texts were reintroduced to Western Europe by Byzantine scholars. Some 250 known manuscripts of Plato survive.[68] In September or October 1484 Filippo Valori and Francesco Berlinghieri printed 1025 copies of Ficino's translation, using the printing press at the Dominican convent S.Jacopo di Ripoli.[69] The 1578 edition[70] of Plato's complete works published by Henricus Stephanus (Henri Estienne) in Geneva also included parallel Latin translation and running commentary by

Joannes Serranus (Jean de Serres). It was this edition which established standard Stephanus pagination, still in use today.[71] The text of Plato as received today apparently represents the complete written philosophical work of Plato, based on the first century AD arrangement of Thrasyllus of Mendes.[72][73] The modern standard complete English edition is the 1997 Hackett *Plato, Complete Works*, edited by John M. Cooper.[74][75]

Authenticity

Thirty-five dialogues and thirteen letters (the *Epistles*) have traditionally been

ascribed to Plato, though modern scholarship doubts the authenticity of at least some of these. Jowett[76] mentions in his Appendix to Menexenus, that works which bore the character of a writer were attributed to that writer even when the actual author was unknown. The works taken as genuine in antiquity but are now doubted by at least some modern scholars are: *Alcibiades I* (*),[d] *Alcibiades II* (‡), *Clitophon* (*), *Epinomis* (‡), *Letters* (*), *Hipparchus* (‡), *Menexenus* (*), *Minos* (‡), *Lovers* (‡), *Theages* (‡) The following works were transmitted under Plato's name in antiquity, but were already considered spurious by the 1st century AD:

Axiochus, *Definitions*, *Demodocus*, *Epigrams*, *Eryxias*, *Halcyon*, *On Justice*, *On Virtue*, *Sisyphus*.

Chronology

No one knows the exact order Plato's dialogues were written in, nor the extent to which some might have been later revised and rewritten. The works are usually grouped into *Early* (sometimes by some into *Transitional*), *Middle*, and *Late* period; The following represents one relatively common division.[77]

- Early: *Apology*, *Charmides*, *Crito*, *Euthyphro*, *Gorgias*, *Hippias Minor*, *Hippias Major*, *Ion*, *Laches*, *Lysis*, *Protagoras*
- Middle: *Cratylus*, *Euthydemus*, *Meno*, *Parmenides*, *Phaedo*, *Phaedrus*, *Republic*, *Symposium*, *Theatetus*
- Late: *Critias*, *Sophist*, *Statesman*, *Timaeus*, *Philebus*, *Laws*.[78]

Whereas those classified as "early dialogues" often conclude in aporia, the so-called "middle dialogues" provide more clearly stated positive teachings that are often ascribed to Plato such as the theory of Forms. The remaining dialogues are

classified as "late" and are generally agreed to be difficult and challenging pieces of philosophy.[79] It should, however, be kept in mind that many of the positions in the ordering are still highly disputed, and also that the very notion that Plato's dialogues can or should be "ordered" is by no means universally accepted,[80][e] though Plato's works are still often characterized as falling at least roughly into three groups stylistically.[3]

Printed editions

Plato's works have been published in many languages and editions in print. English

editions include:

- Benjamin Jowett translation, 5 vols. (1892)

Legacy

Plato's Academy mosaic in the villa of T. Siminius Stephanus in Pompeii, around 100 BC to 100 CE

Unwritten doctrines

Plato's unwritten doctrines are,[82][83][84] according to some ancient sources, the

most fundamental metaphysical teaching of Plato, which he disclosed only orally, and some say only to his most trusted fellows, and which he may have kept secret from the public, although many modern scholars doubt these claims. A reason for not revealing it to everyone is partially discussed in *Phaedrus* where Plato criticizes the written transmission of knowledge as faulty, favouring instead the spoken *logos*: "he who has knowledge of the just and the good and beautiful ... will not, when in earnest, write them in ink, sowing them through a pen with words, which cannot defend themselves by argument and cannot teach the truth

effectually."[85] It is, however, said that Plato once disclosed this knowledge to the public in his lecture *On the Good* (Περὶ τάγαθοῦ), in which the Good (τὸ ἀγαθόν) is identified with the One (the Unity, τὸ ἕν), the fundamental ontological principle.

The first witness who mentions its existence is Aristotle, who in his *Physics* writes: "It is true, indeed, that the account he gives there [i.e. in *Timaeus*] of the participant is different from what he says in his so-called *unwritten teachings* (Ancient Greek: ἄγραφα δόγματα, romanized: *agrapha dogmata*)."[86] In *Metaphysics* he writes: "Now since the

Forms are the causes of everything else, he [i.e. Plato] supposed that their elements are the elements of all things. Accordingly, the material principle is the Great and Small [i.e. the Dyad], and the essence is the One (τὸ ἕν), since the numbers are derived from the Great and Small by participation in the One".[87] "From this account it is clear that he only employed two causes: that of the essence, and the material cause; for the Forms are the cause of the essence in everything else, and the One is the cause of it in the Forms. He also tells us what the material substrate is of which the Forms are predicated in the case of sensible things,

and the One in that of the Forms – that it is this the duality (the Dyad, ἡ δυάς), the Great and Small (τὸ μέγα καὶ τὸ μικρόν). Further, he assigned to these two elements respectively the causation of good and of evil".[87]

The most important aspect of this interpretation of Plato's metaphysics is the continuity between his teaching and the Neoplatonic interpretation of Plotinus[f] or Ficino[g] which has been considered erroneous by many but may in fact have been directly influenced by oral transmission of Plato's doctrine. A modern scholar who recognized the importance of

the unwritten doctrine of Plato was Heinrich Gomperz who described it in his speech during the 7th International Congress of Philosophy in 1930.[88] All the sources related to the ἄγραφα δόγματα have been collected by Konrad Gaiser and published as *Testimonia Platonica*.[89]

Modern reception

Plato's thought is often compared with that of his most famous student, Aristotle, whose reputation during the Western Middle Ages so completely eclipsed that of Plato that the Scholastic philosophers referred to Aristotle as "the Philosopher".

The only Platonic work known to western scholarship was *Timaeus*, until translations were made after the fall of Constantinople, which occurred during 1453.[90] However, the study of Plato continued in the Byzantine Empire, the Caliphates during the Islamic Golden Age, and Spain during Golden age of Jewish culture. During the early Islamic era, Persian, Arab, and Jewish scholars translated much of Plato into Arabic and wrote commentaries and interpretations on Plato's, Aristotle's and other Platonist philosophers' works (see Al-Kindi, Al-Farabi, Avicenna, Averroes, Hunayn ibn Ishaq). Plato is also referenced by Jewish

philosopher and Talmudic scholar Maimonides in his *The Guide for the Perplexed*. Many of these commentaries on Plato were translated from Arabic into Latin and as such influenced Medieval scholastic philosophers.[91]

The School of Athens fresco by Raphael features Plato (left) also as a central figure, holding his Timaeus while he gestures to the heavens. Aristotle (right) gestures to the earth while holding a copy of his Nicomachean Ethics in his hand.

During the Renaissance, George Gemistos Plethon brought Plato's original writings to Florence from Constantinople in the century of its fall. Many of the greatest early modern scientists and artists who broke with Scholasticism, with the support of the Plato-inspired Lorenzo (grandson of Cosimo), saw Plato's philosophy as the basis for progress in the arts and sciences. The 17th century Cambridge Platonists, sought to reconcile Plato's more problematic beliefs, such as metempsychosis and polyamory, with Christianity.[92] By the 19th century, Plato's

reputation was restored, and at least on par with Aristotle's. Plato's influence has been especially strong in mathematics and the sciences. Plato's resurgence further inspired some of the greatest advances in logic since Aristotle, primarily through Gottlob Frege. Albert Einstein suggested that the scientist who takes philosophy seriously would have to avoid systematization and take on many different roles, and possibly appear as a Platonist or Pythagorean, in that such a one would have "the viewpoint of logical simplicity as an indispensable and effective tool of his research."[93]

Criticism

Many recent philosophers have also diverged from what some would describe as ideals characteristic of traditional Platonism. Friedrich Nietzsche notoriously attacked Plato's "idea of the good itself" along with many fundamentals of Christian morality, which he interpreted as "Platonism for the masses" in *Beyond Good and Evil* (1886). Martin Heidegger argued against Plato's alleged obfuscation of *Being* in his incomplete tome, *Being and Time* (1927), and the philosopher of science Karl Popper argued in the first volume of *The Open Society and Its*

Enemies (1945) that Plato's alleged proposal for a utopian political regime in the *Republic* was prototypically totalitarian. Edmund Gettier famously demonstrated the problems of the justified true belief account of knowledge. That the modern theory of justified true belief as knowledge, which Gettier addresses, is equivalent to Plato's is accepted by some scholars but rejected by others.[94]

Notes

a. *"Though influenced primarily by Socrates, to the extent that Socrates is usually the main character in many of Plato's writings,*

he was also influenced by Heraclitus, Parmenides, and the Pythagoreans"[3]

b. *"...the subject of philosophy, as it is often conceived – a rigorous and systematic examination of* ethical*, political,* metaphysical*, and* epistemological *issues, armed with a distinctive method – can be called his invention."*[4][5]

c. *From* aristos *and* kleos

d. *(*) if there is no consensus among scholars as to whether Plato is the author, and (‡) if most scholars agree that Plato is not the author of the work. The extent to which scholars consider a dialogue to be authentic is noted in* Cooper 1997*, pp. v–vi.*

e. *Increasingly in the most recent Plato scholarship, writers are skeptical of the*

notion that the order of Plato's writings can be established with any precision.[81]

f. *Plotinus describes this in the last part of his final Ennead (VI, 9) entitled On the Good, or the One (Περὶ τάγαθοῦ ἢ τοῦ ἑνός). Jens Halfwassen states in Der Aufstieg zum Einen' (http://ccat.sas.upenn.edu/bmcr/2006/2006-08-16.html) (2006) that "Plotinus' ontology – which should be called Plotinus' henology – is a rather accurate philosophical renewal and continuation of Plato's unwritten doctrine, i.e. the doctrine rediscovered by Krämer and Gaiser."*

g. *In one of his letters (Epistolae 1612) Ficino writes: "The main goal of the divine Plato ... is to show one principle of things, which he*

called the One (τὸ ἕν)", cf. Montoriola 1926, p. 147.

References

1. *Jones 2006.*
2. *"Plato FAQ: Plato's real name" (https://www.plato-dialogues.org/faq/faq005.htm) . www.plato-dialogues.org.*
3. *Brickhouse & Smith.*
4. *Kraut 2013*
5. *"Plato and Aristotle: How Do They Differ?" (https://www.britannica.com/story/plato-and-aristotle-how-do-they-differ) . Britannica. "Plato (c. 428–c. 348 BCE) and Aristotle (384–322 BCE) are generally regarded as the two greatest figures of Western philosophy".*

6. *Cooper, John M.; Hutchinson, D.S., eds. (1997): "Introduction."*
7. *Cooper 1997, p. vii.*
8. *Whitehead 1978, p. 39.*
9. *Diogenes Laërtius, Life of Plato, III*
   • *Nails 2002, p. 53*
   Wilamowitz-Moellendorff 2005, p. 46
10. *Wilamowitz-Moellendorff 2005, p. 46.*
11. *Nails 2002, p. 246.*
12. *Guthrie 1986, p. 11.*
13. *Kahn 1996, p. 186.*
14. *McEvoy 1984.*
15. *Cairns 1961, p. xiii.*
16. *Dillon 2003, pp. 1–3.*
17. *Press 2000, p. 1.*

18. *Riginos 1976, p. 73.*
19. *Diogenes Laërtius, Book iii, 20 (https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0258%3Abook%3D3%3Achapter%3D1) Archived (https://web.archive.org/web/20140428041249/http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0258%3Abook%3D3%3Achapter%3D1) 28 April 2014 at the Wayback Machine*
20. *Riginos 1976, p. 194.*
21. *Schall 1996.*
22. *Riginos 1976, p. 195.*
23. *Guthrie 1986, p. 12 (footnote).*

24. *Sedley, David, Plato's Cratylus, Cambridge University Press 2003, pp. 21–22 (https://assets.cambridge.org/052158/4922/sample/0521584922ws.pdf) Archived (https://web.archive.org/web/20160303193843/http://assets.cambridge.org/052158/4922/sample/0521584922ws.pdf) 3 March 2016 at the Wayback Machine.*
25. *Diogenes Laërtius, Life of Plato, IV*
26. *Notopoulos 1939, p. 135*
27. *Seneca, Epistulae, VI 58:29–30; translation by Robert Mott Gummere*
28. *Laërtius 1925, § 4.*
29. *see Tarán 1981, p. 226.*
30. *Strauss 1964, pp. 50–51.*
31. *Metaphysics 987b1–11*

32. *McPherran, M.L. (1998). The Religion of Socrates. Penn State Press. p. 268.*
33. *Vlastos 1991.*
34. *Metaphysics, 1.6.1 (987a)*
35. *Tusc. Disput. 1.17.39.*
36. *R.M. Hare, Plato in C.C.W. Taylor, R.M. Hare and Jonathan Barnes, Greek Philosophers, Socrates, Plato, and Aristotle, Oxford: Oxford University Press, 1999 (1982), 103–189, here 117–119.*
37. *Russell, Bertrand (1991). History of Western Philosophy. Routledge. pp. 120–124. ISBN 978-0-415-07854-2.*

38. *Calian, Florin George (2021). Numbers, Ontologically Speaking: Plato on Numerosity (https://brill.com/display/book/9789004467224/BP000010.xml) . Brill. ISBN 978-90-04-46722-4.*
39. *McFarlane, Thomas J. "Plato's Parmenides" (http://www.integralscience.org/platoparmenides.html) . Integralscience. Archived (https://web.archive.org/web/20170222045722/http://www.integralscience.org/platoparmenides.html) from the original on 22 February 2017. Retrieved 12 February 2017.*

40. *John Palmer (2019). Parmenides (https://plato.stanford.edu/entries/parmenides) . Stanford Encyclopedia of Philosophy. Metaphysics Research Lab, Stanford University. Archived (https://web.archive.org/web/20171020023553/https://plato.stanford.edu/entries/parmenides/) from the original on 20 October 2017. Retrieved 18 October 2017.*
41. *Large, William. "Heraclitus" (http://www.arasite.org/WLnew/Greeks/heraclitus.html) . Arasite. Archived (https://web.archive.org/web/20170306132037/http://www.arasite.org/WLnew/Greeks/heraclitus.html) from the original on 6 March 2017. Retrieved 3 March 2017.*

42. *Francis Cornford, 1941. The Republic of Plato. Oxford: Oxford University Press. pp. xxv.*
43. *See this brief exchange from the Phaedo: "What is it that, when present in a body, makes it living? – A soul." Phaedo 105c.*
44. *Plato, Timaeus 44d (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D44d) & 70 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Apage%3D70)*
45. *Dorter 2006, p. 360.*

46. *Jorgensen 2018 is perhaps the strongest opponent to interpretations on which Plato intends the theory literally. See Jorgensen, The Embodied Soul in Plato's Later Thought. Cambridge: Cambridge University Press, 2018. Campbell 2022, on the other hand, represents a recent defense of the literal reading. See Campbell, "Plato's Theory of Reincarnation: Eschatology and Natural Philosophy," Review of Metaphysics 75 (4): 643-665. 2022.*
47. *Baird & Kaufmann 2008.*
48. *Theaetetus 156a*
49. *Fine 2003, p. 5.*

50. *Theaetetus 210a–b (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0172%3Atext%3DTheaet.%3Asection%3D210a)*
51. *McDowell 1973, p. 256.*
52. *Taylor 2011, pp. 176–187.*
53. *Lee 2011, p. 432.*
54. *Taylor 2011, p. 189.*
55. *Republic, Book IV.*
56. *Blössner 2007, pp. 345–349.*
57. *Blössner 2007, p. 350.*
58. *Phaedrus (265a–c)*
59. *Kastely, James (2015). The Rhetoric of Plato's Republic (https://press.uchicago.edu/ucp/books/book/chicago/R/bo20698062.html) . Chicago UP.*

60. *Bjork, Collin (2021). "Plato, Xenophon, and the Uneven Temporalities of Ethos in the Trial of Socrates" (https://www.jstor.org/stable/10.5325/philrhet.54.3.0240) . Philosophy & Rhetoric. **54** (3): 240–262. doi:10.5325/philrhet.54.3.0240 (https://doi.org/10.5325%2Fphilrhet.54.3.0240) . ISSN 0031-8213 (https://www.worldcat.org/issn/0031-8213) . JSTOR 10.5325/philrhet.54.3.0240 (https://www.jstor.org/stable/10.5325/philrhet.54.3.0240) . S2CID 244334227 (https://api.semanticscholar.org/CorpusID:244334227) .*
61. *Bengtson, Erik (2019). The epistemology of rhetoric: Plato, doxa and post-truth. Uppsala.*

62. *Chappel, Timothy. "Mythos and Logos in Plato" (https://www.academia.edu/10450689) . Open University. Retrieved 20 August 2017.*

63. *Jorgensen, Chad. The Embodied Soul in Plato's Later Thought. Cambridge: Cambridge University Press, 2018 page 199.*

64. *Partenie, Catalin. "Plato's Myths" (https://plato.stanford.edu/entries/plato-myths/) . Stanford Encyclopedia of Philosophy. Archived (https://web.archive.org/web/20170527053738/https://plato.stanford.edu/entries/plato-myths/) from the original on 27 May 2017. Retrieved 29 October 2017.*

65. *Burnet 1928a, § 177.*

66. *Blackburn 1996, p. 104.*

67. *Popper 1962, p. 133.*
68. *Brumbaugh & Wells 1989.*
69. *Allen 1975, p. 12.*
70. *Platonis opera quae extant omnia edidit Henricus Stephanus, Genevae, 1578.*
71. *Suzanne 2009.*
72. *Cooper 1997, pp. viii–xii.*
73. *Irwin 2011, pp. 64 & 74*
74. *Fine 1999a, p. 482.*
75. *Complete Works – Philosophy (http://www.hackettpublishing.com/philosophy/complete-works) Archived (https://web.archive.org/web/20120111190524/http://www.hackettpublishing.com/philosophy/complete-works) 11 January 2012 at the Wayback Machine*

76. *B Jowett, Menexenus: Appendix I (1st paragraph) (http://www.gutenberg.org/files/1682/1682-h/1682-h.htm) Archived (https://web.archive.org/web/20150924202144/http://www.gutenberg.org/files/1682/1682-h/1682-h.htm) 24 September 2015 at the Wayback Machine.*
77. *See Guthrie 1986; Vlastos 1991; Penner 1992; Kahn 1996; Fine 1999b.*
78. *Dodds 2004.*
79. *Cooper 1997, p. xiv.*
80. *Cooper 1997.*
81. *Kraut 2013; Schofield 2002; and Rowe 2006.*
82. *Rodriguez-Grandjean 1998.*
83. *Reale 1990. Cf. p. 14 and onwards.*

84. *Krämer 1990. Cf. pp. 38–47.*

85. *Phaedrus 276c*

86. *Physics 209b*

87. *Metaphysics 987b*

88. *Gomperz 1931.*

89. *Gaiser 1998.*

90. *C.U. M.Smith – Brain, Mind and Consciousness in the History of Neuroscience (page 1) (https://books.google.com/books?id=NcTHBAAAQBAJ&q=neuroscience+twentieth+century) Archived (https://web.archive.org/web/20161223104930/https://books.google.com/books?id=NcTHBAAAQBAJ&printsec=frontcover&dq=neuroscience+twentieth+century&sa=X&ei=KLiOVeXlO8zd7QbIxr2wDg&redir_esc=y&hl=en#v=onepage&q=neuroscience%20twentieth%20century&f=false) 23 December 2016 at the Wayback Machine Springer Science & Business, 1 January 2014, 374 pages, Volume 6 of History, philosophy and theory of the life sciences SpringerLink : Bücher*

ISBN 94-017-8774-3 [Retrieved 27 June 2015]

91. *See Burrell 1998 and Hasse 2002, pp. 33–45.*
92. *Carrigan, Henry L. Jr. (2012) [2011]. "Cambridge Platonists". The Encyclopedia of Christian Civilization. Chichester, West Sussex: Wiley-Blackwell. doi:10.1002/9780470670606.wbecc0219 (https://doi.org/10.1002%2F9780470670606.wbecc0219) . ISBN 978-1405157629.*
93. *Einstein 1949, pp. 683–684.*
94. *Fine 1979, p. 366.*

Works cited

Primary sources (Greek and Roman)

- Apuleius, *De Dogmate Platonis*, I. See original text in Latin Library (http://www.thelatinlibrary.com/apuleius/apuleius.dog1.shtml) .
- Aristophanes, *The Wasps*. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0043:line=1) .
- Aristotle, *Metaphysics*. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0051:book=1:section=980a) .
- Cicero, *De Divinatione*, I. See original text in Latin library (http://www.thelatinlibrary.com/cicero/divinatione1.shtml) .
- Laërtius, Diogenes (1925). "Plato" (https://en.wikisource.org/wiki/Lives_of_the_Eminent_Philosophers/Book_III) . *Lives of the Eminent*

Philosophers. Vol. 1:3. Translated by Hicks, Robert Drew (Two volume ed.). Loeb Classical Library.

- Plato. *Charmides* (https://en.wikisource.org/wiki/Charmides_(Plato)) . Translated by Jowett, Benjamin – via Wikisource. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0175:text=Charm.:section=153a) .
- Plato. *Gorgias* (https://en.wikisource.org/wiki/Gorgias) . Translated by Jowett Benjamin – via Wikisource. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0177:text=Gorg.:section=447a) .

- Plato (1903). *Parmenides* (https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0173:text=Parm.:section=126a&redirect=true) . Translated by Burnet, John. Oxford University. republished by: Crane, Gregory (ed.). "Perseus Digital Library Project" (https://www.perseus.tufts.edu/hopper/about) .
- Plato. *The Republic* (https://en.wikisource.org/wiki/The_Republic) . Translated by Jowett Benjamin – via Wikisource. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0168) .
- Plutarch (1683) [written in the late 1st century]. "Pericles" (https://en.wikisource.org/wiki/Lives_(Dryden_translation)/Pericles) .

Lives. Translated by Dryden, John – via Wikisource. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0181:text=Per.:chapter=39:section=1) .

- Seneca the Younger. *Moral Letters to Lucilius: Letter 58* (https://en.wikisource.org/wiki/Moral_letters_to_Lucilius/Letter_58) . Translated by Richard Mott Gummere – via Wikisource. See original text in Latin Library (http://www.thelatinlibrary.com/sen/seneca.ep6.shtml) .
- Thucydides. *History of the Peloponnesian War* (https://en.wikisource.org/wiki/History_of_the_Peloponnesian_War) . Translated by Crawley, Richard – via Wikisource., V, VIII. See original text in Perseus program (https://

www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0199) .

- Xenophon, *Memorabilia*. See original text in Perseus program (https://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0207:book=1:chapter=1:section=1) .

Secondary sources

- Albert, Karl (1980). *Griechische Religion und platonische Philosophie*. Hamburg: Felix Meiner Verlag.
- Albert, Karl (1996). *Einführung in die philosophische Mystik*. Darmstadt: Wissenschaftliche Buchgesellschaft.
- Allen, Michael J.B. (1975). "Introduction". *Marsilio Ficino: The Philebus Commentary*. University of California Press. pp. 1–58.

- Baird, Forrest E.; Kaufmann, Walter, eds. (2008). *Philosophic Classics: From Plato to Derrida* (Fifth ed.). Upper Saddle River, New Jersey: Pearson Prentice Hall. ISBN 978-0-13-158591-1.
- Blackburn, Simon (1996). *The Oxford Dictionary of Philosophy*. Oxford University Press.
- Bloom, Harold (1982). *Agon* (https://archive.org/details/agontowardstheor0000bloo) . Oxford: Oxford University Press.
- Blössner, Norbert (2007). "The City-Soul Analogy". In Ferrari, G.R.F. (ed.). *The Cambridge Companion to Plato's Republic*. Translated by G.R.F. Ferrari. Cambridge University Press.

- Borody, W.A. (1998). "Figuring the Phallogocentric Argument with Respect to the Classical Greek Philosophical Tradition" (http://kenstange.com/nebula/feat013/feat013.html) . *Nebula, A Netzine of the Arts and Science*. **13**: 1–27.
- Boyer, Carl B. (1991). Merzbach, Uta C. (ed.). *A History of Mathematics* (https://archive.org/details/historyofmathema00boye) (Second ed.). John Wiley & Sons. ISBN 978-0-471-54397-8.
- Brandwood, Leonard (1990). *The Chronology of Plato's Dialogues*. Cambridge University Press.

- Brickhouse, Thomas; Smith, Nicholas D. Fieser, James; Dowden, Bradley (eds.). "Plato" (http://www.iep.utm.edu/plato/) . *The Internet Encyclopedia of Philosophy*. Retrieved 3 April 2014.
- Browne, Sir Thomas (1672). "XII" (http://penelope.uchicago.edu/pseudodoxia/pseudo412.html#b26) . *Pseudodoxia Epidemica*. Vol. IV (6th ed.).
- Brumbaugh, Robert S.; Wells, Rulon S. (October 1989). "Completing Yale's Microfilm Project". *The Yale University Library Gazette*. **64** (1/2): 73–75. JSTOR 40858970 (https://www.jstor.org/stable/40858970) .
- Burnet, John (1911). *Plato's Phaedo* (https://archive.org/details/platosphaedo00platuoft) . Oxford University Press.

- Burnet, John (1928a). *Greek Philosophy: Part I: Thales to Plato* (https://archive.org/details/burnetsgreekphil00burnuoft) . MacMillan.
- Burnet, John (1928b). *Platonism*. University of California Press.
- Cairns, Huntington (1961). "Introduction". In Hamilton, Edith; Cairns, Huntington (eds.). *The Collected Dialogues of Plato, Including the Letters*. Princeton University Press.
- Burrell, David (1998). "Platonism in Islamic Philosophy". In Craig, Edward (ed.). *Routledge Encyclopedia of Philosophy*. Vol. 7. Routledge. pp. 429–430.
- Cooper, John M.; Hutchinson, D.S., eds. (1997). *Plato: Complete Works*. Hackett Publishing.

- Dillon, John (2003). *The Heirs of Plato: A Study of the Old Academy*. Oxford University Press.
- Dodds, E.R. (1959). *Plato Gorgias*. Oxford University Press.
- Dodds, E.R. (2004) [1951]. *The Greeks and the Irrational*. University of California Press.
- Dorter, Kenneth (2006). *The Transformation of Plato's Republic*. Lexington Books.
- Einstein, Albert (1949). "Remarks to the Essays Appearing in this Collective Volume". In Schilpp (ed.). *Albert Einstein: Philosopher-Scientist*. The Library of Living Philosophers. Vol. 7. MJF Books. pp. 663–688.

- Fine, Gail (July 1979). "Knowledge and Logos in the Theaetetus". *Philosophical Review*. **88** (3): 366–397. doi:10.2307/2184956 (https://doi.org/10.2307%2F2184956) . JSTOR 2184956 (https://www.jstor.org/stable/2184956) . Reprinted in Fine 2003.
- Fine, Gail (1999a). "Selected Bibliography". *Plato 1: Metaphysics and Epistemology*. Oxford University Press. pp. 481–494.
- Fine, Gail (1999b). "Introduction". *Plato 2: Ethics, Politics, Religion, and the Soul*. Oxford University Press. pp. 1–33.
- Fine, Gail (2003). "Introduction". *Plato on Knowledge and Forms: Selected Essays*. Oxford University Press.

- Gadamer, Hans-Georg (1980) [1968]. "Plato's Unwritten Dialectic". *Dialogue and Dialectic*. Yale University Press. pp. 124–155.
- Gadamer, Hans-Georg (1997). "Introduzione". In Girgenti, Giuseppe (ed.). *La nuova interpretazione di Platone*. Milan: Rusconi Libri.
- Gaiser, Konrad (1980). "Plato's Enigmatic Lecture 'On the Good' ". *Phronesis*. **25** (1): 5–37. doi:10.1163/156852880x00025 (https://doi.org/10.1163%2F156852880x00025) .

- Gaiser, Konrad (1998). Reale, Giovanni (ed.). *Testimonia Platonica: Le antiche testimonianze sulle dottrine non scritte di Platone*. Milan: Vita e Pensiero. First published as "Testimonia Platonica. Quellentexte zur Schule und mündlichen Lehre Platons" as an appendix to Gaiser's *Platons Ungeschriebene Lehre*, Stuttgart, 1963.
- Gomperz, H. (1931). "Plato's System of Philosophy". In Ryle, G. (ed.). *Proceedings of the Seventh International Congress of Philosophy*. London. pp. 426–431. Reprinted in Gomperz, H. (1953). *Philosophical Studies*. Boston: Christopher Publishing House 1953, pp. 119–124.

- Grondin, Jean (2010). "Gadamer and the Tübingen School". In Gill, Christopher; Renaud, François (eds.). *Hermeneutic Philosophy and Plato: Gadamer's Response to the Philebus*. Academia Verlag. pp. 139–156.
- Guthrie, W.K.C. (1986). *A History of Greek Philosophy: Volume 4, Plato: The Man and His Dialogues: Earlier Period*. Cambridge University Press. ISBN 978-0-521-31101-4.
- Hasse, Dag Nikolaus (2002). "Plato Arabico-latinus". In Gersh; Hoenen (eds.). *The Platonic Tradition in the Middle Ages: A Doxographic Approach*. De Gruyter. pp. 33–66.
- Irwin, T.H. (1979). *Plato: Gorgias*. Oxford University Press.

- Irwin, T.H. (2011). "The Platonic Corpus". In Fine, G. (ed.). *The Oxford Handbook of Plato*. Oxford University Press.
- Jones, Daniel (2006). Roach, Peter; Hartman, James; Setter, Jane (eds.). *Cambridge English Pronouncing Dictionary* (https://archive.org/details/englishpronounci00dani) (17 ed.). Cambridge University Press.
- Kahn, Charles H. (1996). *Plato and the Socratic Dialogue: The Philosophical Use of a Literary Form*. Cambridge University Press. ISBN 978-0-521-64830-1.
- Kierkegaard, Søren (1992). "Plato". *The Concept of Irony*. Princeton University Press. ISBN 978-0-691-02072-3.

- Krämer, Hans Joachim (1990). Catan, John R. (ed.). *Plato and the Foundations of Metaphysics: A Work on the Theory of the Principles and Unwritten Doctrines of Plato with a Collection of the Fundamental Documents*. State University of New York Press. ISBN 978-0-7914-0433-1.
- Lee, M.-K. (2011). "The *Theaetetus*". In Fine, G. (ed.). *The Oxford Handbook of Plato*. Oxford University Press. pp. 411–436.
- Kraut, Richard (11 September 2013). Zalta, Edward N. (ed.). "Plato" (http://plato.stanford.edu/entries/plato/) . *The Stanford Encyclopedia of Philosophy*. Stanford University. Retrieved 3 April 2014.

- Lackner, D. F. (2001). "The Camaldolese Academy: Ambrogio Traversari, Marsilio Ficino and the Christian Platonic Tradition". In Allen; Rees (eds.). *Marsilio Ficino: His Theology, His Philosophy, His Legacy*. Brill.
- Meinwald, Constance Chu (1991). *Plato's Parmenides*. Oxford: Oxford University Press.
- McDowell, J. (1973). *Plato: Theaetetus*. Oxford University Press.

- McEvoy, James (1984). "Plato and The Wisdom of Egypt" (https://web.archive.org/web/20071205153424/http://poiesis.nlx.com/display.cfm?clientId=0&advquery=toc.sect.ipj.1.2&infobase=postoc.nfo&softpage=GetClient42&view=browse) . *Irish Philosophical Journal*. **1** (2): 1–24. doi:10.5840/irishphil1984125 (https://doi.org/10.5840%2Firishphil1984125) . ISSN 0266-9080 (https://www.worldcat.org/issn/0266-9080) . Archived from the original (http://poiesis.nlx.com/display.cfm?clientId=0&advquery=toc.sect.ipj.1.2&infobase=postoc.nfo&softpage=GetClient42&view=browse) on 5 December 2007. Retrieved 3 December 2007.

- Montoriola, Karl Markgraf von (1926). *Briefe Des Mediceerkreises Aus Marsilio Ficino's Epistolarium*. Berlin: Juncker.
- Nails, Debra (2002). *The People of Plato: A Prosopography of Plato and Other Socratics*. Hackett Publishing. ISBN 978-0-87220-564-2.
- Nails, Debra (2006). "The Life of Plato of Athens". In Benson, Hugh H. (ed.). *A Companion to Plato*. Blackwell Publishing. ISBN 978-1-4051-1521-6.
- Nietzsche, Friedrich Wilhelm (1967). "Vorlesungsaufzeichnungen". *Werke: Kritische Gesamtausgabe (in German)*. Walter de Gruyter. ISBN 978-3-11-013912-9.

- Notopoulos, A. (April 1939). "The Name of Plato". *Classical Philology*. **34** (2): 135–145. doi:10.1086/362227 (https://doi.org/10.1086%2F362227) . S2CID 161505593 (https://api.semanticscholar.org/CorpusID:161505593) .
- Penner, Terry (1992). "Socrates and the Early Dialogues". In Kraut, Richard (ed.). *The Cambridge Companion to Plato*. Cambridge University Press. pp. 121–169.
- Meinwald, Constance. "Plato" (https://www.britannica.com/biography/Plato) . *Britannica Online*.
- "Plato". *Encyclopaedic Dictionary The Helios Volume XVI (in Greek)*. 1952.

- "Plato" (http://www.stoa.org/sol-bin/search.pl?search_method=QUERY&login=guest&enlogin=guest&page_num=1&user_list=LIST&searchstr=Plato&field=hw_eng&num_per_page=25&db=REAL) . *Suda*.
- Popper, K. (1962). *The Open Society and its Enemies*. Vol. 1. London: Routledge.
- Press, Gerald Alan (2000). "Introduction". In Press, Gerald Alan (ed.). *Who Speaks for Plato?: Studies in Platonic Anonymity*. Rowman & Littlefield. pp. 1–14.
- Reale, Giovanni (1990). Catan, John R. (ed.). *Plato and Aristotle*. A History of Ancient Philosophy. Vol. 2. State University of New York Press.

- Reale, Giovanni (1997). *Toward a New Interpretation of Plato*. Washington, DC: CUA Press.
- Riginos, Alice (1976). *Platonica : the anecdotes concerning the life and writings of Plato*. Leiden: E.J. Brill. ISBN 978-90-04-04565-1.
- Robinson, John (1827). *Archæologica Græca* (https://web.archive.org/web/20140701190339/http://books.google.com/books?id=P-LQzMJWs0QC&oe=UTF-8) (Second ed.). London: A. J. Valpy. Archived from the original (https://books.google.com/books?id=P-LQzMJWs0QC) on 1 July 2014. Retrieved 4 February 2017.

- Rodriguez-Grandjean, Pablo (1998). *Philosophy and Dialogue: Plato's Unwritten Doctrines from a Hermeneutical Point of View* (http://www.bu.edu/wcp/Papers/Anci/AnciRodr.htm) . Twentieth World Congress of Philosophy (http://www.bu.edu/wcp/Program.html) . Boston.
- Rowe, Christopher (2006). "Interpreting Plato". In Benson, Hugh H. (ed.). *A Companion to Plato*. Blackwell Publishing. pp. 13–24.
- Schall, James V. (Summer 1996). "On the Death of Plato" (http://www.morec.com/schall/docs/dieplato.htm) . *The American Scholar*. **65**.

- Schofield, Malcolm (23 August 2002). Craig, Edward (ed.). "Plato" (https://web.archive.org/web/20081010162923/http://www.rep.routledge.com/article/A088) . *Routledge Encyclopedia of Philosophy*. Routledge. Archived from the original (http://www.rep.routledge.com/article/A088) on 10 October 2008. Retrieved 3 April 2014.
- Sedley, David (2003). *Plato's Cratylus*. Cambridge University Press.
- Slings, S.R. (1987). "Remarks on Some Recent Papyri of the *Politeia*". *Mnemosyne*. Fourth. **40** (1/2): 27–34. doi:10.1163/156852587x00030 (https://doi.org/10.1163%2F156852587x00030) .
- Slings, S.R. (2003). *Platonis Rempublicam*. Oxford University Press.

- Smith, William (1870). "Plato" (http://www.ancientlibrary.com/smith-bio/2725.html) . *Dictionary of Greek and Roman Biography and Mythology*.
- Strauss, Leo (1964). *The City and the Man*. Chicago: University of Chicago Press.
- Suzanne, Bernard (8 March 2009). "The Stephanus edition" (http://plato-dialogues.org/stephanus.htm) . *Plato and his dialogues*. Retrieved 3 April 2014.
- Szlezak, Thomas A. (1999). *Reading Plato* (https://books.google.com/books?id=x34szlJIRIgC) . Routledge. ISBN 978-0-415-18984-2.
- Tarán, Leonardo (1981). *Speusippus of Athens*. Brill Publishers.

- Tarán, Leonardo (2001). "Plato's Alleged Epitaph". *Collected Papers 1962–1999*. Brill Academic Publishers. ISBN 978-90-04-12304-5.
- Taylor, Alfred Edward (2001) [1937]. *Plato: The Man and His Work*. Courier Dover Publications. ISBN 978-0-486-41605-2.
- Taylor, C.C.W. (2011). "Plato's Epistemology". In Fine, G. (ed.). *The Oxford Handbook of Plato*. Oxford University Press. pp. 165–190.
- Vlastos, Gregory (1991). *Socrates: Ironist and Moral Philosopher* (https://archive.org/details/socratesironistm00vlas_0) . Cambridge University Press.
- Whitehead, Alfred North (1978). *Process and Reality* (https://archive.org/details/processrealitygi00alfr) . New York: The Free Press.

- Wilamowitz-Moellendorff, Ulrich von (2005) [1917]. *Plato: His Life and Work (translated in Greek by Xenophon Armyros)*. Kaktos. ISBN 978-960-382-664-4.

Further reading

- Alican, Necip Fikri (2012). *Rethinking Plato: A Cartesian Quest for the Real Plato*. Amsterdam and New York: Editions Rodopi B.V. ISBN 978-90-420-3537-9.
- Allen, R. E. (1965). *Studies in Plato's Metaphysics II*. Taylor & Francis. ISBN 0-7100-3626-4
- Ambuel, David (2007). *Image and Paradigm in Plato's Sophist*. Parmenides Publishing. ISBN 978-1-930972-04-9

- Anderson, Mark; Osborn, Ginger (2009). *Approaching Plato: A Guide to the Early and Middle Dialogues* (http://campus.belmont.edu/philosophy/Book.pdf) (PDF). Nashville: Belmont University.
- Arieti, James A. *Interpreting Plato: The Dialogues as Drama*, Rowman & Littlefield Publishers, Inc. ISBN 0-8476-7662-5
- Barrow, Robin (2007). *Plato: Continuum Library of Educational Thought*. Continuum. ISBN 978-0-8264-8408-6.
- Cooper, John M.; Hutchinson, D.S., eds. (1997). *Plato: Complete Works* (https://archive.org/details/completeworks00plat) . Hackett Publishing Company, Inc. ISBN 978-0-87220-349-5.

- Corlett, J. Angelo (2005). *Interpreting Plato's Dialogues*. Parmenides Publishing. ISBN 978-1-930972-02-5
- Field, G.C. (1969). *The Philosophy of Plato* (2nd ed. with an appendix by Cross, R.C. ed.). London: Oxford University Press. ISBN 978-0-19-888040-0.
- Fine, Gail (2000). *Plato 1: Metaphysics and Epistemology* Oxford University Press, US, ISBN 0-19-875206-7
- Finley, M.I. (1969). *Aspects of antiquity: Discoveries and Controversies* The Viking Press, Inc., US
- Garvey, James (2006). *Twenty Greatest Philosophy Books* (https://archive.org/details/twentygreatestph00garv) . Continuum. ISBN 978-0-8264-9053-7.

- Guthrie, W.K.C. (1986). *A History of Greek Philosophy (Plato – The Man & His Dialogues – Earlier Period)*, Cambridge University Press, ISBN 0-521-31101-2
- Guthrie, W.K.C. (1986). *A History of Greek Philosophy (Later Plato & the Academy)* Cambridge University Press, ISBN 0-521-31102-0
- Havelock, Eric (2005). *Preface to Plato (History of the Greek Mind)*, Belknap Press, ISBN 0-674-69906-8
- Hamilton, Edith; Cairns, Huntington, eds. (1961). *The Collected Dialogues of Plato, Including the Letters* (https://archive.org/details/collecteddialogu00tred) . Princeton Univ. Press. ISBN 978-0-691-09718-3.

- Harvard University Press publishes the hardbound series *Loeb Classical Library*, containing Plato's works in Greek, with English translations on facing pages.
- Irvine, Andrew David (2008). *Socrates on Trial: A play based on Aristophanes' Clouds and Plato's Apology, Crito, and Phaedo, adapted for modern performance*. Toronto: University of Toronto Press. ISBN 978-0-8020-9783-5, 978-0-8020-9538-1
- Hermann, Arnold (2010). *Plato's Parmenides: Text, Translation & Introductory Essay*, Parmenides Publishing, ISBN 978-1-930972-71-1
- Irwin, Terence (1995). *Plato's Ethics*, Oxford University Press, US, ISBN 0-19-508645-7

- Jackson, Roy (2001). *Plato: A Beginner's Guide*. London: Hoder & Stroughton. ISBN 978-0-340-80385-1.
- Kochin, Michael S. (2002). *Gender and Rhetoric in Plato's Political Thought*. Cambridge Univ. Press. ISBN 978-0-521-80852-1.
- Kraut, Richard, ed. (1993). *The Cambridge Companion to Plato* (https://archive.org/details/isbn_9780521436106) . Cambridge University Press. ISBN 978-0-521-43610-6.
- LeMoine, Rebecca (2020). *Plato's Caves: The Liberating Sting of Cultural Diversity*. New York: Oxford University Press. ISBN 978-0190936983.

- Lilar, Suzanne (1954), Journal de l'analogiste, Paris, Éditions Julliard; Reedited 1979, Paris, Grasset. Foreword by Julien Gracq
- Lilar, Suzanne (1963), *Le couple*, Paris, Grasset. Translated as *Aspects of Love in Western Society* in 1965, with a foreword by Jonathan Griffin London, Thames and Hudson.
- Lilar, Suzanne (1967) *A propos de Sartre et de l'amour* , Paris, Grasset.
- Lundberg, Phillip (2005). *Tallyho – The Hunt for Virtue: Beauty, Truth and Goodness Nine Dialogues by Plato: Pheadrus, Lysis, Protagoras, Charmides, Parmenides, Gorgias, Theaetetus, Meno & Sophist*. Authorhouse. ISBN 978-1-4184-4977-3.

- Márquez, Xavier (2012) *A Stranger's Knowledge: Statesmanship, Philosophy & Law in Plato's Statesman*, Parmenides Publishing. ISBN 978-1-930972-79-7
- Melchert, Norman (2002). *The Great Conversation: A Historical Introduction to Philosophy* (https://archive.org/details/greatconversatio00norm) . McGraw Hill. ISBN 978-0-19-517510-3.
- Miller, Mitchell (2004). *The Philosopher in Plato's Statesman*. Parmenides Publishing. ISBN 978-1-930972-16-2
- Mohr, Richard D. (2006). *God and Forms in Plato – and other Essays in Plato's Metaphysics*. Parmenides Publishing. ISBN 978-1-930972-01-8

- Mohr, Richard D. (Ed.), Sattler, Barbara M. (Ed.) (2010) *One Book, The Whole Universe: Plato's Timaeus Today*, Parmenides Publishing. ISBN 978-1-930972-32-2
- Moore, Edward (2007). *Plato*. Philosophy Insights Series. Tirril, Humanities-Ebooks. ISBN 978-1-84760-047-9
- Nightingale, Andrea Wilson. (1995). "Genres in Dialogue: Plato and the Construct of Philosophy" (https://books.google.com/books?id=n3MeQikAp00C) , Cambridge University Press. ISBN 0-521-48264-X
- Oxford University Press publishes scholarly editions of Plato's Greek texts in the *Oxford Classical Texts* series, and some translations in the *Clarendon Plato Series*.

- Patterson, Richard (Ed.), Karasmanis, Vassilis (Ed.), Hermann, Arnold (Ed.) (2013) *Presocratics & Plato: Festschrift at Delphi in Honor of Charles Kahn*, Parmenides Publishing. ISBN 978-1-930972-75-9
- Piechowiak, Marek (2019). *Plato's Conception of Justice and the Question of Human Dignity*. Peter Lang: Berlin. ISBN 978-3-631-65970-0.
- Sallis, John (1996). *Being and Logos: Reading the Platonic Dialogues*. Indiana University Press. ISBN 978-0-253-21071-5.
- Sallis, John (1999). *Chorology: On Beginning in Plato's "Timaeus"*. Indiana University Press. ISBN 978-0-253-21308-2.
- Sayre, Kenneth M. (2005). *Plato's Late Ontology: A Riddle Resolved*. Parmenides Publishing. ISBN 978-1-930972-09-4

- Seung, T.K. (1996). *Plato Rediscovered: Human Value and Social Order*. Rowman and Littlefield. ISBN 0-8476-8112-2
- Smith, William. (1867). *Dictionary of Greek and Roman Biography and Mythology*. University of Michigan/Online version.
- Stewart, John. (2010). *Kierkegaard and the Greek World – Socrates and Plato*. Ashgate. ISBN 978-0-7546-6981-4
- Thesleff, Holger (2009). *Platonic Patterns: A Collection of Studies by Holger Thesleff*, Parmenides Publishing, ISBN 978-1-930972-29-2
- Vlastos, Gregory (1981). *Platonic Studies*, Princeton University Press, ISBN 0-691-10021-7

- Vlastos, Gregory (2006). *Plato's Universe – with a new Introduction by Luc Brisson*, Parmenides Publishing. ISBN 978-1-930972-13-1
- Zuckert, Catherine (2009). *Plato's Philosophers: The Coherence of the Dialogues*, The University of Chicago Press, ISBN 978-0-226-99335-5

External links

Philosophy portal

Plato
at Wikipedia's sister projects

Definitions
from
Wiktionary

Media from Commons

Quotations from Wikiquote

Texts from Wikisource

Textbooks from Wikibooks

Resources from Wikiversity

Data from Wikidata

Greek Wikisource has original text related to this article:
Platon

- Works available online:
  - Works by Plato in eBook form (https://standardebooks.org/ebooks/pla

to) at Standard Ebooks

- Works by Plato (http://www.perseus.tufts.edu/hopper/searchresults?q=Plato) at Perseus Project – Greek & English hyperlinked text
- Works by Plato (https://www.gutenberg.org/ebooks/author/93) at Project Gutenberg
- Works by or about Plato (https://archive.org/search.php?query=%28%28subject%3A%22Plato%22%20OR%20creator%3A%22Plato%22%20OR%20description%3A%22Plato%22%20OR%20title%3A%22Plato%22%29%20OR%20%28%22427-347%2

2%20AND%20Plato%29%29%20AND%20%28-mediatype:software%29) at Internet Archive

    - Works by Plato (https://librivox.org/author/599) at LibriVox (public domain audiobooks)
- *Internet Encyclopedia of Philosophy (http://www.iep.utm.edu/plato/)*
- *Stanford Encyclopedia of Philosophy (http://plato.stanford.edu/entries/plato)*
- Other resources:
    - Plato (https://www.inphoproject.org/thinker/3724) at the Indiana Philosophy Ontology Project

- Plato (https://philpapers.org/browse/plato) at PhilPapers
- "Plato and Platonism" (https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Plato_and_Platonism) . *Catholic Encyclopedia*. 1913.

Retrieved from "https://en.wikipedia.org/w/index.php?title=Plato&oldid=1161690077"

WIKIPEDIA
This page was last edited on 24 June 2023, at 11:17 (UTC). •
Content is available under CC BY-SA 4.0 unless otherwise noted.